



GUIDANCE AND PUBLIC SERVICES GIVEN TO THE HAJJS (PILGRIMS) IN THE OTTOMAN PERIOD

Osmanlı Döneminde Hacılara Verilen Rehberlik ve Kamu Hizmetleri

Aysel ŞAHİN

Kars Provincial Mufti-Kars/Turkey

ORCID ID:0000-0002-9964-4783

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ABSTRACT

Cross; It is a worship performed in the form of visiting Kaaba, Arafat, Muzdalifah and Mina in a certain period of time and performing certain religious duties. A person who performs this worship is called hajj to say "pilgrim". The Ottoman Empire ruled Mecca and Medina for 400 years. To ensure the comfort of hajjs (pilgrims) coming from all over the world, to return to their homeland by performing their worship with the local people in this unknown land and culture without any difficulties; it is only possible with good guidance and public service. The Ottoman Empire established a service network that meets the needs of the crowded population accumulated in Mecca, where all the pilgrimages are performed in a certain period of time, and in particular in places such as Masjid al-Haram, Mina and Muzdalifa. During the period of pilgrimage, the state provided well-equipped health services to all pilgrims, both on the road routes and in Mecca and Medina, and made great efforts to provide these services. He constantly checked this area, which is kilometers away, and worked professionally to ensure that the services were not interrupted. The Ottoman Empire, the representative of the Caliphate, performed the services rendered here with a great sense of duty.

Key words: Ottoman, Hajj, Delil Efendi, Mecca, Medina

ÖZET

Hac; belirli bir zaman diliminde Kabe, Arafat, Müzdelife ve Mina'yı ziyaret etmek ve belli bazı dini görevleri yerine getirmek şeklinde yapılan bir ibadettir. Bu ibadeti yerine getiren kişiye "hacı" denir. Osmanlı Devleti 400 yıl kadar Mekke ve Medine'de hüküm sürmüştür. Dünyanın dört bir yanından gelen hacıların rahatını temin etmek, hacı adaylarının tanımadıkları bu toprak ve kültürde yerli halkla herhangi bir sıkıntı yaşamadan ibadetlerini yerine getirip memleketlerine tekrar geri dönmesi; ancak iyi bir rehberlik ve kamu hizmetiyle mümkündür. Osmanlı Devleti, hacın bütün rükunlarının belli bir zaman diliminde yerine getirildiği Mekke'de özelde ise Mescid-i Haram, Mina ve Müzdelife gibi yerlerde biriken kalabalık nüfusun ihtiyaçlarını karşılayan bir hizmet ağı kurmuştur. Devlet hac ibadeti döneminde bütün hacılara hem yol güzergahlarında hem de Mekke ve Medine'de gayet donanımlı bir sağlık hizmeti sunmuş ve bu hizmetleri vermek için büyük bir çaba harcamıştır. Kilometrelerce uzaklıkta olan bu bölgeyi sürekli olarak kontrol etmiş, hizmetlerin aksaklığa uğramaması için profesyonelce çalışmıştır. Hilafetin temsilcisi olan Osmanlı Devleti buralarda yapılan hizmetleri büyük bir görev bilinciyle yerine getirmiştir.

Anahtar Kelimeler: Osmanlı, Hac, Delil Efendi, Mekke, Medine

1. INTRODUCTION

Hajj is the last of the five pillars of Islam. It is fard (had written by Allah) for all muslims who can afford it. This worship, which has been carried out since Hz. İbrahim (Abraham), brings with it many difficulties. The languages, cultures and perceptions of Muslims from all over the world are very different from each other. In the pilgrimage, these people, who have come from everywhere in a short period of time, must perform the orders of the pilgrimage collectively in a certain place. It is the duty of the authority in Mecca and Medina to avoid any chaos and maintain order while performing this worship. With the victory of Yavuz Sultan Selim in Ridaniye in 1517, the Ottoman Empire took Egypt under control and with it Mecca and Medina came under Ottoman rule. The Ottoman State served these lands for 400 years as Hadimu'l-Harameyn (Maid of Harameyn).

Guidance services for those who perform the pilgrimage (hajj) are one of the largest areas where the state provides services. This service was provided on site, in Mecca itself. In order to provide these services, the state has appointed Delil Efendileri (Guiding Lords) in Mecca.

1.1. Mutavvif Guides (Hajj and Umre delils)

Delail or delillers which is the plural of delil, delil/delail means guideline. Accommodation for pilgrims coming from all over the world, food and beverage, health and so on. It is the title given to those who are interested in their issues, how they should do hajj and umrah, and who help pilgrims to fulfill their mandates about hajj and umrah. When we examine the sources in general, we see that the concept of mutavvif is used instead of the concept of guideline. In some sources, the word mutavvif is used as guide and in some others guideline. In brief a mutavvif is a teacher of hajj and umra.

In the early days of Islam, the guiding service belonged to five or ten people between the whole people. Later,

Islamic countries increased and each country was given special guidance for its pilgrims. After that, specific evidence was selected and assigned for each pilgrim from Islamic countries. (Eyyüp Sabri Paşa, 1301: 65)

The fee paid by those who come to the hajj and umra (pilgrimage) to the persons called as mutavvif made completely an attractive career for the people of the city. Some families chose this as means of subsistence and a profession group was formed. These duties of the mutavvif families who chose this profession were continued for many years without any change unless they were assigned to another person due to death or any other reason. This profession has continued from father to son in families. For example, Ömer Ebu'n-Nur Efendi, who is the proof of the Muslim Cossacks from Russian subjects, continued this duty for forty years. In case of alteration of guiding/hajj and umra teaching, complaints made in archive sources regarding the grievances experienced by pilgrims are encountered.

For being a Mutavvif must be started as an apprentice at a young age. After the mutavvif candidate gained a certain experience, he would take a step into the profession in the presence of all mutavvifs. A feast with the name of the muallimiyye (that is teaching) was given to the guests by the new member who joined the profession. This feast was ended with the Quran recitation ceremony. The profession of being a mutavvif are divided into subgroups called taife. The taifeler (Taifes) are groups that are outward and even closed to each other. They lived as a separate unit in the community. Each group was ruled by Sheikh al-Mutavvifin who was appointed and at the head of the every taife (the organization) the sheikhu'l-meşayihin, chosen by these sheikhs among themselves, was located. The duty of guidance was given with a certificate of the Khalif's (Emir's) order. (Bacacı, 2009: 32)

However, this task sometimes, when this profession was taken over by the incompetent, this job continued from father to son. thus in a document dated 1902 this state negatively was reported. Hereby, it was requested that non-members of the Mekka-i Mükereime and Medina-i Münevvere be prevented from guiding the pilgrims by not writing guiding in their sermons. (BOA, DH.MKT, 518/28, (28 Safer 1318/6 Haziran 1902)

While a very little tax was levied by the Mecca Sheriff for the licenses (permit), which were generally given to the mutavvif in the period when foreign subjects were also in the hands of mutavvif. These licenses were put on auction from the times when the duty of guideness belonged to the Ottoman subjects. In this way, licenses are sometimes even sold for more than five hundred gold. Although the necessity of renewal of licenses was subject to a specific procedure and a special regulation, the Sheriff of Mecca had to renew them every year and received a customary fee from five hundred to fifty gold for each license as he wanted. The mutavvif who received these licenses also took money from the pilgrims with all kinds of tricks and literally robbed them in order to extract the money they gave.

In 1893, during Hasan Hilmi Pasha's governorship of the province of Hejaz, the British Consulate complained about the money received from Indian and Malaysian pilgrims. It was stated by the Sultan's order that each pilgrim was free to choose the mutavvif for him as he wanted, and the order to sell the allotment licenses to the mutavvif in this way harmed the right of the pilgrims to choose the mutavvifs. Unfortunately, this announcement lost its effect a year later and the Mecca Sheriff continued to receive this allotment customary every year.

If there were mutavvif who abused their duty and were rude to pilgrims, such as the excessive payment of their dues determined by camel fees, such people would be punished by their sheikhs and dismissed from the profession. For example, in an archive document, while mystics received approximately 10 rials for their service, they asked for more money, except for bargaining. They even required each pilgrim to pay 2 rials to enter the Kaaba. Necessary researches were made to determine whether such information is correct or not, and necessary precautions were taken.

Mutavvif received a good wage from pilgrims for these services and paid for the annual alimony of their family during a pilgrimage season. However, they had to give some of the money they earned to their sheikhs. Until recently, evidence money was taken from pilgrims from Jeddah in addition to the landed money. (Bacacı, 2009:33) There are separate evidences for the people of Islamic lands both in Ottoman and foreign countries. Whichever town a pilgrim belongs to, he is obliged to refer to the guidance of the mutavvif of that town from which he arrives in Mecca. If he does not abide by this rule and the procedure of the town and applies to other mutavvif, it causes enmity between the mutavvifs from his country and the mutavvif he refers to. In the past, such situations could be seen frequently. For this reason, since all the people have reached the level of fighting with each other. It was decided to have a deputy in Jeddah bender (harbor) to meet the town pilgrims to which each mutavvif belongs during the pilgrimage season, and a nice procedure was initiated in

this way. There are two official mutavvif for the soldiers, from the land and the sea. Soldiers are not obliged to consult the emutavvif of their country of origin. The pilgrims who are from the military, apply to the mutavvif of the establishment, and the sailors to the mutavvif of the navy. The mutavvif of the Nizamiye soldiers is Sheikh Mehmet Efendi, and the evidence of the Navy soldiers is Sheikh Ahmet Havati Efendi. The deputies of the lords of mutavvifs in Jeddah examine and investigate the ferries arriving during the pilgrimage seasons, and if they have escaped pilgrims, they take them and settle in their houses. The next day, or on the third or fourth day of their arrival in Jeddah, they show them around the Jeddah visiting venues. Then they would send on their camels to Mecca after the afternoon when they were trained and ready. Man can go from Jeddah to Mecca by donkey or camel. In Jeddah, there are camellers and officials called hammari (merkepçi means donkey owner) who are responsible for transporting pilgrims to Mecca with their donkeys. (Şakir Bey, 2009:61) The names of the representatives of the guidance in Jeddah and the number of pilgrims of the guidance and the camel with which they were taken to Mecca will be notified by mail the day before. After receiving information about the number and names of the pilgrims who will come from Jeddah, the lords of guides leave the city and wait for the night when the pilgrims will come to Mecca. (Eyyüp Sabri Paşa, 1301:1165) Vassaf says that in the 1906 pilgrimage, the information of the incoming pilgrims is communicated to the mutavvif (guide) in Mecca by telegram. (Vassaf, 2011:77) Since it is decided by the camellers that the pilgrims enter Mecca at night, the mutavvif guide masters who receive letters from Jeddah go up to the Sheikh Mahmut Mausoleum (tomb) a few hours before the convoy arrives and wait for the Jeddah convoy. By getting ahead of the camels that came, "Is there any local, feline master?" they call their pilgrims. They send the pilgrims they find to their sons or servants and send them to their homes. Each mutavvif guide finds the pilgrims of their respective countries and sends them to their homes with respect, saying "Welcome" and placing their camels and belongings in their places. Then they take them all to Masjid-i Hârem After a few days, they were given a place to stay and settled. (Eyyüp Sabri Paşa, 1301:67-84) In the memoirs of Vassaf: "After the mutavvif guide welcomed us and took us home and after having a rest and drinking our water, we went to the Masjid al-Haram to circumambulate. While circumambulating the Kaaba, he was saying our prayers loudly as mutavvif guide at every circumambulation, and at the beginning of each circumambulation he would salute Hacerü'l-Aswad, and then we would repeat and salute. Afterwards, we went to the place where Zemzem-i Şerif was and drank from the Zamzam, which was prepared by Sheikh Süleyman Efendi, who was our Sakha. (responsible of water). Our mutavvif guide is that our visit in Hârem-i Şerif is over and counts will be made between Merve and Safa and together we left Babu's-Safa. Then we counted between Merve and Sefa. Our evidence was saying the prayers to be made loudly and we were repeating it afterwards. After doing our Sa'y, we shaved in accordance with the sunnah-i seniyye and immediately returned to the house of mutavvif guide and left ihram and put on our clothes. We have completed our care." Even elsewhere in the Vassaf memoir; If the mutavvif is at a young age, he goes up on the shoulder of one of the congregation during circumambulation and counting and reads the prayers of circumambulation and count to them and the congregation repeats it. (Vassaf, 2011:92,148) Ahmed Salahaddin Bey describes an interesting situation regarding this issue in his memoirs as follows. A group of Javanese pilgrim groups were circumambulating such a small piece of mutavvif guide on their shoulders. However, he tells that the child repeats every word he says, probably because they do not know Arabic, because they think that he is praying during circumambulation or not. (Ahmed Salahaddin Bey, 2015:121)

The mutavvif guide had to know the language of the pilgrim of his responsible region. He even documented this in some way under the sheriff's supervision. (Şakir Bey, 2009:64) The sheriff receives a rial tax for each pilgrim who stays with the mutavvif guide. Most of the people of Mecca knew Turkish. The mutavvif guide has speakers of Hindi, Javanese, Chinese and Persian. As regards the mutavvif guide, even big cities are divided into districts, so they can never signify a pilgrim residing in a place that does not belong to him. (İbrahim Rifat Paşa, 2010:110,149)

Feasting on pilgrims is one of the old customs of mutavvif guide after the incoming pilgrims are placed in proxy. (Ahmed Salahaddin Bey, 2015:15) even if only one person, the lord of mutavvif guide gives him a perfect feast and this pilgrim is circumambulated every day while he is in Mecca. Pilgrims need the guidance and guidance of the mutavvif in terms of circumambulation and visiting, shopping and movement. Evidence lords take pride in showing their pilgrims a good service and loyalty, so they see how many pilgrims there are in evidence and take care of their needs by seeing each of them separately and asking about their state and well-being. The services of the evidential masters to the pilgrims are such services. Pilgrims, with the idea of repaying the service and respect of the evidence with Money. At the feast attended by any guide of pilgrims arriving in Mecca and when returning to their homeland during the Eid al-Fitr, according to their circumstances, and also to give three and five cents each week to week. Knows a loan to himself. Since the

evidence will have to give some money to the deputy of Jeddah, on the day of departure from Jeddah to Mecca, the deputy gives a suitable tip for the service of the lord, which is of the kind of charity, this called as sadaka-i cariye. (Eyyüp Sabri Paşa,1301:67-84)

Mutavvif guide makes patients who cannot afford circumambulation circumambulate them on their shoulders. Ahmed Salahaddin Bey says in his memoirs that he had two women who were sick in their group to circumambulate the pilgrim in their baskets of Mutavvif guide. (Ahmed Salahaddin Bey, 2015:151)

Guide made use of symbolic figures while teaching pilgrims how to perform their pilgrimages. According to the record in the archives, detailed information was given about the status of the Hârem-i Şerif and the ornamental figures in Mecca and the status of Beytullah and the holy places around him, and the pilgrimage to the pilgrimage. (BOA,T.S.M.A.e, 886/3,(28.08.1317)

When we examine the archive records, we also see female guides. In an archive record belonging to the year 1305/1887, the guidance service of the inhabitants of Fizan (Bugünkü Libya'nın kuzeyinde bulunan bir bölge) region was asked to be taken from the people of Madinah Şerife Azize, Fatima Bedor, Hayrunnisa and their deputy Seyyid Şefik to be prevented from being given to Abdulcevad. (BOA,DH.MKT,1502/89,(10 Ağustos 1305/1887) In another archive record of the year 1321/1903, it was stated that the late Bosnian Mehmet Efendizade Şeyh Ahmet Efendi from the Medine-i Munevvere inhabitants would act as mutavvif guide for the Bosnian pilgrims. But it was stated that his uncle's five daughters should continue to perform the mutavvif guidance service by Proxy. (BOA, DH.MKT, 714/50, (29 Şubat 1321/1309) As it is understood, since the guidance service was given to the families, the ladies in the family were interested in the female pilgrims of the region where the service was provided, whichever region the family served as mutavvif guides.

1.2. Sakalar (The Responsible Persons of Water for Hajj and Umra)

The Zemzem-i Sharif's complainant (giving water) service was our Prophet's uncle, Hz. Abbas was running it. Later, this task transferred to Hz. Abbas' children and grandchildren. Although the duty of complaint has been administered for several centuries. It is customary to have a saka in every corner of the Hârem-i Şerif by Şeyhu's-Sikaye (The chef of responsible persons of water) for this service, since it is not possible for a single person to perform the complaint service due to the abundance of pilgrims. A century later, this procedure was insufficient, and due to the increase in the population of Makkans and pilgrims, a saka was appointed for each province's pilgrims from Islamic countries. The presidency of the Saka was given to the person who performed this service from Zubeyriye oak.

There are many sakas for Zamzam-i Sharif. every hajj prefers a saka just like he preferred his mutavvif guide. He would appoint him (on his behalf) to the Zamzam-i Sharif complaint. Every year a small or a big amount coin is sent by the Ottoman state with Surre-i Humayun. While the pilgrims are in Mecca, the money they give to their sakas (waterers) does not cover the expenses of the food they eat during the feast. And the maid they use during the pilgrimage season, once the pilgrimage obligators send a certain amount of surrogates to their sakas each year with a letter. Since 15, sometimes 30 or 40 or more pilgrims of each saka go and feast by inviting their newly arrived pilgrims one time as required by the procedure. Pilgrims give a small amount of coins to their sakas when they arrive in Makkah and once when they come back to Mecca. Likewise, everybody tries to please his Saka according to his power. In addition, they give a certain amount of money every week to help with the household expenses of their gums. The Saka strive to accommodate their pilgrims in beautiful buildings and serve their patients. (Eyyüp Sabri Paşa, 1301:975-984)

These Sakas have many apprentices. They respect their guests very well. They spread their prayer rugs in the Hârem-i Sharif in five times, prepare the place of the pilgrim, and do not have someone else sit there. When you come to pray and sit on your prayer rug, they give water from Zamzam-i Sharif several times with Hindkari (Indian hand-made) elegant bowls that are immediately cooled as ice. In addition, they serve by bringing a "Zevrak" (Zamzam jar) Zamzam-i Sharif to your cell every morning. On hot days, Sakas embarrass their pilgrims by cooling them with Zamzam. The cooling of these waters is done with the jugs of the pilgrims who have the habit of sending letters to the saka. Because while in Mecca, pilgrims write their names and some of their friends on a jar of Zamzam and leave them to their Sakas. These jugs are filled every day and laid in the sandbox of Hârem-i Şerif to be cooled. They were covered with a mat, and cooled and distributed to pilgrims when prayer times enter. Since the sand square is very hot during the day, prayers are performed under the dome and prayer rugs are laid here. At night, as Kum Square is open, airy and cool, prayer rugs are laid here for prayer. The place of every goldsmith is certain. They light lanterns, and from 11 o'clock, prayer rugs are laid on the sand square. (Vassaf, 2011:125)

2. PUBLIC SERVICES

The Ottoman Empire provided versatile public services in addition to the guidance services it provided to pilgrims coming from abroad. When we look at the travel books of those who went on pilgrimage in the Ottoman period, Mecca is generally depicted as follows:

“There are 3000 shops and 6500 houses in Mecca. Houses range from one to five floors. Most of them do not have a courtyard. (İbrahim Rifat Paşa, 2010:133) In 1906, Hüseyin Vassaf says that this number was about 8,000 deputies (households and apartments) and more than three thousand shops. (Vassaf, 2011:99) The places where the pilgrims will stay were calculated as ten square meters for each pilgrim, and the number of pilgrims that could stay at the door of each room was specified. The places where pilgrims stayed were called vekale and tax was collected from these attorneys. (İrtem,1999:176) Its bazaar is huge. Every shop is full of items and they all sell a lot. During the pilgrimage period, the narh method goes up. In trading, everyone gets the money they want. (Vassaf, 2011:150) A pharmacy in Mecca, two large businesses where expensive jewelery is sold, 17 lime kilns called "Köşe" (corner), 8 pottery workshops, 80 horse mills, 60 bakeries, 95 municipal coffeehouses, a large kerosene store, numerous public fountains, fountains, printing press, two baths available. The first is at the Umrah Gate, the second is in Kuşaşıye, which they call Nebi Hamamı.(Prophet's bathroom) In addition, there are slaughterhouses known as “mezere”, two tanning workshops, two leather swimming spaces and two large warehouses. (İbrahim Rifat Paşa, 2010:33,132)

A fire suit and hose were sent to the Maşjid-i Haram in order to intervene in the fires in the city immediately. (BOA,A.MKT.MHM,136/70, (21 Zilhicce 1274/1 Ağustos 1858) There are officials for cleaning the bazaars by the Mecca Municipality. (Şakir Bey, 2009:90) The main water source of the city, Ayn-ı Zübeyde waterway was repaired, 18 large depots and fountains were built and many fountains with taps were placed around the Hârem-i Şerif for pilgrims to take ablution. In addition, there are many water wells and 17 large fountains each with 20-30 taps in Mecca. (Hicaz Vilayet Salnamesi, 1301:65)

Toilets were built around the Hârem-i Şerif outside the doors called Babu'n-Nebi, Babu's-Selam, Bab'ı-Umrah, Babu'l-Jiyad. There are salaried employees for the cleaning of these at all times and additionally employees in return for ceraye (wheat allocated to them annually). Apart from these, earthen pitchers with ten money each are sold for those who will go to meet their toilet needs. (Şakir Bey, 2009: 81)

There are money changers in Mecca where the money is corrupted and the market is controlled. However, as a lot of gold entered the market, especially during the pilgrimage, money changers were using the pilgrims' gold below the marke taking advantage of the opportunity. This was causing economic losses for the pilgrim. For this purpose, accounting officers were sent to Mecca by the Bank of Beirut on June 1st 1306 / June 13th 1890, and the injustices of these money-changers were tried to be taken under control. In fact, a branch of the Bank of Osmaniye continued to exist in Mecca, especially during the pilgrimage, and brought solutions to the financial problems of pilgrims. (Şakir Bey, 2009:111)

A guest house was built for poor pilgrims in Mecca by II. Abdul Hamid. The guesthouse was built to meet the needs of 6 000 pilgrims. (BOA, Y.A.HUS, 391/114, (20B 1316/12 Mayıs 1898) The guesthouse, whose expenses were covered by the sultan, is a large and solid building for poor pilgrims. (El Mekki, 2008:14) The annual cost of the guesthouse was 15000 lira. (Sarıyıldız, 1994: 127) Soup, rice with meat, bread and other dishes were served daily to poor pilgrims in the guesthouse. (El-Mekki, 2008:14) The guesthouse here is a two-storey, solid and splendid building. There is a large courtyard of the guesthouse, 150 meters from the sea side, 90 meters to the east, a public door in the middle and a gilded Ottoman coat of arms. Toilets are designed away from the rooms to prevent water leakage and emit bad odors. (İbrahim Rifat Paşa:210) There are about 150 ribats (homes for poor) in the city, exclusive to the settlement of the neighboring poor, poor Muslims and widows. The most famous of these ribats are; Haseki Sultan Imaret, Ribat-ı Haris, Ribat-ı Merve, Ribatü'd-Devirli, Ribat-ı İbn-i Süleyman, Ribat-ı Ali bin Sultan, the Ribat of our Master Osman, Ribat-i Hazerime, Hoşkadem Ez-Zimami Ribatı, Ribat-i Sheikh Taceddin and Ebubekiri's-Siddiq Efendi's Ribat. (Eyyüp Sabri Paşa,1301:1039)

Health services were provided to pilgrims on the pilgrimage route and in Mecca. During the pilgrimage, the physicians responsible for the health care of the convoy were transported from Scutari (Üsküdar) to Damascus by the trustworthy of surre-i Hümayun and the transportation from Damascus to Mecca was provided by the governor of Damascus by supplying enough animals. During the pilgrimage journey, pilgrims who fell ill on the way were treated very well and never charged any care or medication. (BOA, MAD, 10272,(1239/1823) Ahmet Salahaddin Bey says: "Mr. Vefik, the doctor who treated the sick passengers from Istanbul to Medina

in our convoy, is currently working as an ophthalmologist at Numune Hospital.” (Ahmed Salahaddin Bey, 2015:136) İbrahim Rıfat Paşa says in his travel book that Saliha Hanımefendi was assigned as a female doctor in the convoy by the state during the 1901 pilgrimage. (İbrahim Rıfat Paşa, 2010:125)The Ottoman State paid attention to the medical staff serving here. In 1869, a qualified doctor, a surgeon and a pharmacist were appointed for the Gureba hospital in Mecca. Doctors and pharmacists working here are required to be Muslim.(BOA, İ.DH, 41689,(2 Cemaziyelahir 1286/ 8 Eylül 1869)

There are two famous hospitals in Mecca. One of them is called Gureba (homeless-poor) and the other is Mina hospital. Gureba hospital has an excellent pharmacy with 12 rooms with 70 beds, a garden, a pool and a kitchen. The hospital is run by a physician, a pharmacist, a surgeon, an assistant surgeon, a manager, a surrogate surgeon, an imam master, a cook, nine janitor, a mason, a midwife and 20 officers. All expenses incurred are covered by the Valide Sultan Foundation. Both pilgrims, guests and the general public, various medicines required for the patients of the juggler are given free of charge from the pharmacy of this hospital. Those who want to stay in the hospital are admitted and treated free of charge. The number of patients and pilgrims treated in Makkah Gureba Hospital from June-July 1869 to January 1874 was 48828, 718 of them died and the rest recovered. According to this time period, 21496 kurus 22 money was spent, excluding the salaries of the civil servants. Accordingly, each patient is treated with a cost of 4 kurus 16 money.

Mina hospital has 40 beds and physicians treat applicants free of charge and without exception. Apart from accepting poor pilgrims, they feed and drink it free of charge, and all food and drink are covered by the state. However, this hospital is reserved for pilgrims suffering from common diseases. When fatal diseases are common, another hospital is opened and necessary examinations are made in order to prevent the poor pilgrims with this disease from mixing with other pilgrims. (Eyyüp Sabri Paşa, 1301: 1036) In order to see this place from all sides, flags are hung on the building during the day and red lanterns at night. (Ahmed Salahaddin Bey, 2015:162)The duties of the medical officers are important within the scope of the general health measures taken during the pilgrimage. Since the Hejaz medical officers are in charge of cleaning the Mina field, they build new slaughterhouses every year 15 days before Arafat's return. In order to bury the waste of the sacrificed animals, they dug holes five or six meters deep, and they cleaned and refilled the water cisterns. It is forbidden to sacrifice animals in places far from the pits dug by the medical officers. People of some countries and especially Maghrib pilgrims have adopted the custom of taking the flesh of the sacrifices they slaughtered and drying them on hot stones. In order to prevent them and not to make a sacrifice between the tents, a sufficient amount of iron cars with 300-400 workers are provided under the administration of the medical officers and they are driven around the Mina Field to clean all odors. Wherever these deeds found slaughtered sheep, they would fill them in cars and close their mouths and covered.

Necessary medical measures were taken to remove the odors of the toilets and the skins of the sacrificed animals were collected and sent to the place appointed by the Sihhiye (the unit of healthy). And from there to a place outside the town of Jeddah without being brought to Mecca. It is one of the precautions of the health officers that these skins are salted and dried in the mountains far away from Mina. The natural causes that will cause illness not only in Mina but also in Mecca, both in Arafat and in places where other pilgrims are gathered, will be eliminated thanks to the measures taken.

Paying attention to the food and drinks of the places where Arafat and other pilgrims gather, and before the arrival of the pilgrims. The pools in which the water is collected are emptied and cleaned, and these pools are refilled and cleaned until the return of Arafat, by sending arms from the Nizamiye soldiers. Within the city, public neighborhoods and bazaars were swept away with two each or three apiece civil servants appointed every day, and the resulting rubbish was taken out of the country by iron cars and buried. The rooms where the pilgrims stay are visited one by one, and pilgrims from non-airy places are transported to airy places. Pots and pans of dishes cooked in cook shops without tin are immediately tinned. Raw and rotten fruits are not sold in the bazaar. The ablution halls that were open for the public were washed every day, and lime and other substances were poured to remove the odors. (Eyyüp Sabri Paşa, 1301: 1038-1039)

Another issue affecting the health of pilgrims and the people of the region during the pilgrimage season was the sacrifices slaughtered in Mina. Slaughterhouses were opened for the slaughtered animals in Mina during the pilgrimage and laundries were built for pilgrims. (BOA, A.MKT.MHM, 365/81, (15 Cemaziyelahir 1283/24 Ekim 1866); BOA,A.D, 871,(15 Cemaziyelahir 1283/ 24 Ekim 1866)

All the pillars of the hajj are performed in Mecca. However, Muslims who wanted to visit Madinah were also visiting Ravzay-i Mutahhara (the tomb of our Prophet peace be upon him) and Masjid-i Nabawi. The structure of the city in Medina is briefly as follows.

There are 10 police stations and two baths in Medina. In Medina, there is a sundial, 4000 houses, 932 shops and warehouses, four large bazaars, 18 bakeries, 36 coffee shops, four paint shops, 485 gardens with date palm trees, grapes and all kinds of fruits. There is a large hotel in Medina, called Daru's-Surur, with 371 rooms belonging to Sayyid Abdullah al-Medeni. (İbrahim Rıfat Paşa, 2010:324,329) 18 fountains were built in Medina neighborhoods by the benefactors in Medina. (Eyyüp Sabri, 1301: 904) In 1907, from the source of the Ayn-ı Zerka water flowing to Medina, pipes were laid all the way to the city and this water was pumped by machines and flowed to the necessary places, and fountains were built in the required places in Medina. (BOA, ZB, 599/22, (16 Kanun-u Evvel 1323/29 Mart 1907)

An electric factory was established in Medina to illuminate the Maşjid an-Nabawi and the Hârem al-Sharif was illuminated with electricity. (Yılmaz&Güler, 2008:34,249) Ahmet Salahaddin Bey says, "During my visit to Medina, every part of the Hârem-i Şerif was illuminated with electricity and there was an excellent workshop in the back of the Hârem-i Şerif, where there was an engine, dynamo and accumulators. (Ahmed Salahaddin Bey, 2015:133)

3. CONCLUSION

Guidance and public services offered to pilgrims from all over the world in a limited time and place show how organized the Ottoman Empire served in pilgrimage services. Even today, despite many technological possibilities, many problems can still be experienced. As a matter of fact, we can say that although the region was very far from the Ottoman administration, the state did not avoid any sacrifice in the pilgrimage service and mobilized all the means of the period. We can say that the services provided in the period of the Ottoman Empire in the field of guidance services are the source of the services provided by the Directorate of Religious Affairs today.

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